

# THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$ .00 IN ADVANCE.

Who reigns within himself, and rules passions, desires and fears, is more than king — Milton.

Self-reverence, self-knowledge, self-control, these three alone lead life to sovereign power. —Tennyson.

In Secretary Rowe's report of receipts of Convention board two weeks ago, Water Valley has credit for only \$19.50, whereas it should have been \$119.50.

Rev. J. T. Ellis, of Bowling Green, on his way to Gulfport, stopped over in our city and made our office a pleasant call. He reports hopefully of the outlook in his field and Association.

Read carefully the large advertisement of the Johnson-Taylor Co., appearing in other places in this issue. They carry mammoth stocks of goods, and have broken all past records in their prices. Call in and examine their goods.

Rev. E. B. Miller and wife are rejoicing greatly. It's a boy. This acquisition swells the family to a nice start—two boys and two girls. We hope to have the pleasure of participation in the hospitality of your home, some day, brother.

Do not fail to read carefully the large advertisement of Mississippi College, beginning in this issue of THE BAPTIST. We have a great College, and we ought to understand its needs and difficulties and we should also know of its successes.

Bro. J. R. Nutt, one of the graduates of last session from Mississippi College, spent a few minutes with us last week. He will spend the summer among his churches, and will leave in September for the Seminary, where he expects to take a course.

The correspondents of Bro. C. R. Dale will note his change of postoffice from Summit, Miss.; to Sherman, Texas. We regret to lose this good brother from the ranks of Mississippi Baptists, but our loss will be Texas' gain.

President Hardy, of the Mississippi Agricultural College, at Starkville, is minus a band for his institution owing to anti cigarette restrictions placed upon the students. All of the members of the band resigned, whereupon they were expelled from the college. A school of any kind can well spare its cigarette smokers.—*The Boy*.

JACKSON, MISSISSIPPI, JULY 4 1901.

VOL. III, NO. 34.

The editor and family acknowledge an invitation to be present at the marriage of Miss Iva W. Lott to Mr. M. H. Bailey, of Paducah, Ky., on the evening of July 9th, at the residence of the bride's father, Mr. M. L. Lott, at 211 Earl avenue, Jackson. Mr. Lott is the foreman of THE BAPTIST job office.

Pastor W. T. Hudson, West Point, says: "Thus far we are doing well at West Point, more than a dozen have united with the church since I came. The prayer meeting has increased from 15 to 75. Congregations good. Will send in today a good collection for State Missions. Have spent \$60 on walks for church. Pastor paid up to date and will be sent to State Convention."

There are so many divine needs which must be fostered and fed, that no boy or young man can afford to vitiate his life or lower its spiritual tone by adding useless human wants, such as tobacco, beer, and other needless and questionable luxuries. If one is to lead a helpful and inspiring life and realize his loftiest ideals, the worthless and transitory must give place to the noble and the eternal.—*Frank V. Irish*.

The following note from Bro. C. R. Dale explains itself:

"You may be surprised to learn that I have located in Sherman, Texas. I wanted to have seen you on my way here, but the time between trains would not admit of it. I find Texas to be a great State, full of work and possibilities for the Master. Sherman is quite a little city, surrounded with rich lands and full of kind and cultured people. I am, of course, lonesome without THE BAPTIST. You will please change it from Wesson, Miss., to Sherman, Texas. Should you come to Sherman any time, don't fail to hunt me up."

Let much prayer and effort be put forth that the remaining two weeks may be indeed a great harvest time for State missions. The crop prospects are very fine, and our country full of hope. Let us emphasize and advertise our rejoicing as we heed the words of our Lord in Mal. 3:10: "Bring ye all the tithes into the storehouse, that there may be meat (strength, ability) in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that the earth shall not be room enough to receive it." Our Lord is always willing to have his promises tested. Nay, more; he is anxious for his name's sake and for our benefit. "Come, and see."

We had the pleasure of meeting in our city last week pastor P. I. Lipsay of Clinton Baptist church and Prof. J. L. Johnson, Jr., of Hillman College. They are very much encouraged with the religious and educational outlook in Clinton. The Professor is to be associated with his father, the President, in Hillman College work. We learn that all the faculty in Hillman are Mississippians. Nothing against that, whatever. Other things being equal, Mississippians are the best teachers for Mississippians. A poet said:

"Tis distance lends enchantment to the view,  
And robes the mountain in its azure hue."

But another one also said:

"As distant prospects please us, but when near,  
We find but desert rocks and fleeting air."

So it runs according to the poets.

One of the best preachers in the State, when asked by a friend to do a thing which required the expenditure of a small sum, said:

"A person cannot make many unnecessary expenditures out of a salary of \$200 a year, after bearing the expenses of a family of five. You may say that you would not work for \$200 a year. These fields must be cultivated by some one or abandoned. The Lord has placed me here, it seems, and having food and raiment, I try to be therewith content. I am very seldom able to go to any of the conventions, but I try to endure this privation patiently, believing in it I am serving the Lord."

The Brother whose words the above are, is one of the noblest and truest men whom we have ever met. May God's blessing abide with him, and may his churches strain themselves to help him do the work in this field.

Brother T. C. Schilling writes: "I am off today for a trip to southwest Texas, where I go to visit our son Lucian, who is out there for his health. And while there I am to do the preaching in some meetings. I may not be at our Convention, as I may not return in time."

May the good Lord greatly bless you in your important work!"

We learn from the *Sentinel*, Grenada, that Miss. Jennie Meaders, of Grenada, and Mr. James Bennett Walker, of Columbus, were married on the 26th of June, Pastor W. A. Hamlin officiating.

"But happy they, the happiest of their kind!  
Whom gentler stars unite, and in one fate  
Their Hearts, their Fortunes and their Beings  
blend." —Thompson.

## THE BAPTIST.

Our Duty as Christians.

BY W. K. ANDERSON.

For sometime I have contemplated writing something which might be promotive of good to the cause of our blessed Redeemer, and for want of a better subject I have chosen the above. Now, I do not expect to enter into a full detail of the subject, for it is indeed one of wonderful magnitude; but I hope to be able to mention somethings which will serve to remind of the three fold obligations growing out of this reason:-

1. Our obligation to God;
2. Duty to each other as brethren; and,
3. To the world.

We are brought under renewed obligations to our God every day by the manifold blessings, which we receive at his hand, but we sometimes fail to give expression of the gratitude of our hearts for these blessings. When we consider that we are no longer strangers and foreigners or sojourners, on the earth, but are brought into the most sacred union with our God, by the superangelic interposition of our Lord Jesus Christ, that we sustain a social relation to the Diety, having been changed and made fellow citizens with the saints and of the household of God. Eph. 1:10. We should call forth the noblest faculty of our being to praise his Holy name for his goodness and his wonderful works to the children of men. If we are citizens of the commonwealth of God, or if we are children of the household of faith, we have something to do. Our duties to our God are urgent, imperative, sacred, and I know no better way to prove our loyalty to him than by performing our duty to each other.

We owe duties one to another. Paul in speaking of the self adulation of the church, shows that if we would prosper as a church, we must love one another. There should be constant growth in grace. As a thrifty vine, plant, or tree grows in all its parts, so all the members of a church. And unless they abound in supreme love for Christ, and fervent love for each other, the church will not prosper. The Savior said, "A new commandment give I unto you, that ye love one another." And if we keep this constantly before us we will not forget the many ways in which this love will show itself. For the pastor the brethren will show their appreciation as their leader, in heeding his admonitions, and in imitating his examples so far as his life is in keeping with God's Word. This love will provide a sufficient pecuniary support for him so that he may give his entire time to his work, not being entangled with the affairs of this life. When brethren have a sufficiency of this love for each other they will do good to one another as opportunity affords itself, either for the good of the body or the soul. This love does not overlook our temporal interests, but also looks supremely to our eternal interests.

There is another scriptural expression which deserves special notice, it is this: "Forbearing one another in love," which shows that we will have occasion to exercise forbearance. We have seen brethren put to the test on this line, and it seems wonderful

sometimes how much some brethren bear and forbear, and we could never understand how brethren can undergo so much, but for the fact that they are in love, and love covers a multitude of faults. But alas we sometimes forbear until it seems that it ceases to be a virtue, which forc's us to exercise that discipline, which the Lord Jesus has given his church for its protection and edification.

Forbearing one another in love, would be a suitable watchword for the church.

It is also the duty of the church to seek out the ministerial talent that may exist in the membership. I doubt not that there are young brethren in many churches today who ought to preach the gospel that are drying up spiritually for want of encouragement and help. Brethren, this ought not so to be. Some may say if they are called to preach, they will preach. Suppose they do, has the church done her duty when she neglects these young brethren who are called of God to tell the story of Jesus and his love. There is such a thing as the church crippling a young member's usefulness by starving him for something to do. But let us look well to the fact that he is a man of piety in every instance, for without this qualification he will be as sounding brass.

We owe duties to the world. Of course, it is understood that the term world here means the impenitent sinner. The very fact that we have had the old man crucified and the new man renewed in knowledge, by virtue of the process which makes us Christians brings us under obligations to do what we can to lead men and women, boys and girls to Christ. Our obligations do not only come into full force when we become a member of the church, but the facilities for usefulness are increased. We, therefore, should labor with the indelible impression that the same grace which has saved us will also save others. In this way only can we labor in faith and hope. There are various methods by which Christians may perform their duties to the uncovered. The following are some of the methods used:

1. By talking with them upon the subject of their salvation. The faculty of speech has been given for a grand purpose, but it seems that people sometimes forget that. Oh, for a consecration of the power of speech. Oh, that the conversational talent were improved and set apart to the service of the Master. How can the tongue be so profitably employed as in speaking of the great salvation? What theme so important, so precious, so sublime? Brethren, it is indeed a great privilege to speak often one to another, but let's not stop here, let's talk with the impenitent about their souls.

It is not necessary that we come to them with excellency of speech, or with the wisdom of the world, but in demonstration of the Spirit, and of power. Cor. 2:2-4. It is indispensable that our hearts be animated with love, which should prompt our speech. The members of every church should make it a part of their business to see that every impenitent sinner is conversed with upon the subject of their salvation. Oh, brethren, sisters, shall it be truthfully said by any one in this, our gospel land, that no one cared for my soul? Oh, let us present the weighty

subject of eternity in a soulful manner, so that this reproach shall not be on us.

### Letter from Elder W. P. Chapman.

Now, that I am up and out again, I will give my friends in the State, and elsewhere, an account of my recent misfortune—that of the loss of my left leg within 8 or 9 inches of my body. Sometime in the month of February, while preparing some board timber, I accidentally cut my left knee 2 inches above the joint; later I hurt my knee against a table side, (that was on Saturday night before the first Sunday in March). Sunday evening it commenced paining me dreadfully, and for 5 weeks I suffered all that I could bear. My limb was lanced and treated as skillfully as could be by my physician and everything done to save my limb from amputation, but all to no purpose, it grew worse apace, and finally after I had been reduced to almost a shadow, it was seen that the only hope to save life was to sever the affected limb. In fact, it had gotten so bad that all hope was abandoned, both of the physician and the family. However, my leg was amputated, none expecting me to survive the operation, it being the third time I was under the influence of chloroform. Dr. R. C. Berry of Brandon, Dr. Baugh of Polkville, Dr. R. E. Patrick, our family physician, and Dr. W. P. Chapman, my son, were all present, and none believed I would survive.

Oh, how solemn! Wife and children standing out, asking of anyone who chanced to pass out, "Is he dead?" "Is he dead?" But God was with me; His "everlasting arm was under me." I was in a state of delirium for 6 weeks—slept in creeks and branches, ditches, etc., far away from home in old waste houses, my family were all strangers to me. Oh, my brother, the awful days and nights I spent! And for all this I have not taken a dose of opium in any form since my limb was amputated. Well, enough of this dark practice. Now I am up and doing church work again. I met my Oakdale people last Sunday, and you can well imagine the joy of the meeting. I seemed to them as one who was dead and yet alive again.

I find less difficulty in preaching than I anticipated; I can preach standing on one foot and one crutch. I have regained my health and weight and hope to go on with my work. Of course I am left in bad shape, having lost time with my churches, my presence and advice is my little farm, a heavy doctor's bill to pay, and, worst of all, a cripple for life. But it is consoling to have true friends in such sad trouble. The brethren and friends have been remembering me in a substantial way. Brethren J. R. Johnston, W. Sutton, W. W. Morrison, Murphy Boone, Gambrell and Cranfill, of Dallas, Tex., and others have helped me to bear my burden, and other friends will remember me in due time, and I feel safe in the hands of my brethren. I feel that many of my preaching brethren who may read this will lend me a helping hand in some substantial way and especially in their prayer. May God bless those who have so much sympathized with

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me. Brother, don't despise my infirmities, but help me to stand up for the Master.

Yours in Christ,

W. P. CRAPMAN.

P. S.—I neglected to state that my old home church (one of Bro. Johnston's churches now at Cato), gave me \$20.00, for which I feel grateful.

W. P. C.

### Some Strictures.

This is the heading of an article in THE BAPTIST of the 13th inst.

Some points noted:

1. He seems to be grieved because I was opposed to the church branch theory. I certainly want to put myself on record as opposed to that doctrine, since it is not the doctrine of the Bible. I believe in the church having branches, if you please, but let them be after its kind, bearing the same fruit, teaching the same things. 1 Cor. 1:10.

He seems to think we were under obligation to recognize them because they let us have their house to worship in. This is no excuse, we let others have our house; but we don't expect to compromise the doctrines of the church. When Saul and Barnabas were invited to speak in the Jewish synagogue, they contradicted the ideas of those brethren Paul so much loved.

2. He criticizes what I said relative to the prayer for the Pentecostal Baptism of the Holy Spirit, which I showed to be the fulfillment of the prophecy of Joel. Joel 2:28 32.

If he will read my article again, he will see that I believe in the Holy Spirit, and said the Holy Spirit is a gift, it is true, but the pentecostal baptism is a thing of the past. They were baptized with the Holy Ghost, they began to speak with other tongues as the spirit gave them utterance. Act. 2:4.

The Holy Spirit is promised to all Christians, and I am sure that in a measure every Christian has the Holy spirit to comfort and guide him here in this world. I was not opposed to praying for the manifestation of the Holy Spirit, or the Holy Spirit for special guidance, but for the Pentecostal Baptism of the Holy Spirit. If we would have the same baptism then we would speak with other tongues, and work miracles. I hope my brother don't believe in that. If he does his case is a bad one.

3. He said I quoted Acts 1:5 to prove that we were baptized in water, and says we have no such Scripture, and doubts whether the word baptized in water is in the King James version. I didn't say it was. I guess the brother don't believe in immersion, since the word immersion is not in the King James version. I was quoting the Greek, which is admitted by the scholars of all denominations, to be in water instead of "with water." John the Baptist said "in water."

4. He says this is the 20th century, and the gauge of religion has been broadened.

Now, if he means to say that the church is going to pay less attention to the revelation of God, and get liberal enough to take in every thing that is offered them, then the end must be near. Paul said, "I have fought a good fight, I have kept the faith."

## THE BAPTIST.

Brother, the next time you write, sign your name, and don't be ashamed of your position, if you are, don't write; and if you believe in the Church Branch theory, I hope you will repent, if not, get from behind that stump.

Now I ask that you receive my explanation relative to the Holy Spirit. I had the holy Spirit before I left home for the Convention; and if you can't understand me in this letter, you are dull of comprehension.

I notice, too, you think my position abusive. I only express myself plainly and not abusively. So read more carefully next time.

I close for this time, hoping the brother will feel better by this time.

Yours fraternally,

E. H. GARNER.

Wilkinson, Miss.

### Some Things I See in The Baptist.

#### FIRST LAYMAN'S STRICTURES.

I see in The Baptist of June 13th, Layman offered some strictures on some criticisms by Bro. Garner, concerning some doings and sayings at New Orleans. Now Bro. Garner is abundantly able to take care of himself. I only wish to notice one particular point in Layman's article. After quoting the Brother that he does not expect another Pentecostal outpouring, Layman says: "The Holy Spirit shed abroad in the hearts of one hundred and twenty persons at Pentecost was, indeed, a Heavenly thing for them. But if that was the only demonstration to be given, what use is that demonstration to other generations?" Now, the Apostles had received the "demonstration" of the Holy Spirit, shed abroad in their hearts, long before Pentecost. The demonstration was for the purpose of "enduing" the Apostles with special power. None but the Apostles received this.

In the same number of The Baptist Dr. W. I. Hargis, University of Mississippi, proounds some exceedingly pertinent questions, which I insist Dr. Haworth, Dr. Palmer, et al. must answer. That is, if they do not think Bro. Hargis lives too far back in the back woods about the University of Mississippi. For fear they will not notice Bro. H., I will give about what I think would be their answer to one of the questions: "If Baptists are a branch of the church, will some one tell me where they think the trunk or main body is?" Answer—"The Church of God," or the "Christian Church," (terms I often see used in The Baptist) is a universal, spiritual, invisible church. Then, if from the premises, all the redeemed are members of that universal church, it follows that all the evangelized bodies, principally composed of Christians, are appendages grafts of the Christian Church, and partake of its root and fatness. Which doctrine I dispute. Does Bro. Hargis?

The Holy Spirit is promised to all Christians, and I am sure that in a measure every Christian has the Holy spirit to comfort and guide him here in this world. I was not opposed to praying for the manifestation of the Holy Spirit, or the Holy Spirit for special guidance, but for the Pentecostal Baptism of the Holy Spirit. If we would have the same baptism then we would speak with other tongues, and work miracles. I hope my brother don't believe in that. If he does his case is a bad one.

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W. L. MULLINS.

Dallas, Miss.

### The Chinese Identity.

The demand of the Powers upon China for indemnity turns out to have been for 450,000,000 taels, or \$315,000,000. The answer of China to this demand is a proposal to pay 15,

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000,000 taels, or \$10,500,000 a year, for thirty years, beginning July, 1902; and she proposes to pay this sum by collecting 10,000,000 taels from the salt tax, 2,000,000 taels from the likin or inland transit dues, and 3,000,000 taels from the customs duties imposed on natives in non-treaty ports. It is reported that the Powers will accept these proposals. Upon this situation several observations should be made. In the first place if China thinks that she will get rid of the foreign occupation of her territory by having these proposals accepted, she will be apt to be disappointed. Some Powers probably will insist upon remaining in China until the indemnity is actually paid, just as Japan, after the war (1904-1905), insisted on remaining at Wei-Hai-Wei until the cash was handed over. Those who think that the partition of China has been averted have interpreted the recent relations of western nations with Asiatic States with far more optimism than we can command. In the second place, the Powers are almost certain to be at loggerheads over the import duties and the likin taxes. The nations that have no trade with China and do not expect much, will be willing to have the custom duties raised very considerably, and to have the likin dues, which each province places on goods in transit, permanently continued. The nations that have trade with China will not be in favor of increasing the custom duties, and nothing could be better for them than to have the likin dues abolished throughout the Empire. Lord Cranborne, speaking in the House of Commons last week, said distinctly that the British Government was opposed to any increase of the import tariff in China, beyond a raising of the duty to an actual five per cent. "except in connection with a scheme to reform the treatment of foreign trade." This sentence is understood to mean an abolition of the likin dues, which, in the opinion of every publicist who has examined Chinese trade and finance, are an almost impossible barrier to foreign trade with the interior.—Watchman.

Orvisburg—Where is it?

Why, its on the N. O. & N. E. Railroad, where we have just closed a two week's meeting, which resulted in the organizing of a Baptist church with six members, and receiving and baptizing six others, and received six by letter and statement. So we have a Baptist church with eighteen members. Bro. A. J. Rogers, of Hattiesburg, did all the preaching after the first sermon. The meeting continued until nearly everybody in the town heard the word of the Lord; though there were a few who did not have time to go. It seems as if the men who had bought land and oxen and married a wife, always have their representatives in almost every community. But those who did attend were benefited, and we hope that there will yet be other fruit gathered from the meeting.

J. M. SAMMONS.

June 15, 1901.

## THE BAPTIST:

July 4,

The Sin of Unbelief.

And the Lord answered the man of God who said: "Now, behold, if the Lord should make windows in Heaven, might such a thing be?"—2 Kings 7:12.

One wise man may deliver a whole city. The holy ones, are the salt of the earth. Without the Godly gas a conserve, the race would be utterly destroyed. In the city of Samaria there was one righteous man—Elisha, the servant of the Lord. Piety was extinct in the court. The King was a sinner of the blackest dye. A leper walked in the ways of his father Jacob, and made unto himself false gods. The people of Samaria were fallen like their monarch. They had gone astray from Jehovah. They had forsaken the God of Israel.

They remembered not the watchword of Jacob: "The Lord thy God is one God, and in wicked idolatry they bowed before the idols of the heathen; and therefore the Lord of Hosts offered their enemies to oppress them until the curse of Egypt was fulfilled in the streets of Samaria, for tender, delicate woman who would not adventure to set the sole of her foot on the ground, had an evil eye on her own children, and devoured her offspring by reason of fierce hunger.—Deut. 28:56, 58. In this awful extremity the one holy man was the medium of salvation and deliverance of the entire city. For Elisha's sake the Lord sent the premise that the next day food could be had at the cheapest of prices at the very gates of Samaria. The joy of the city was great when they heard the prediction of the seer. They knew that he was a man sent of God.

He had Divine credentials. All his past prophecies had been fulfilled. However there was disbelief in the person of one of the lords on whom the King relied for assistance. This great man said if the Lord should make windows in Heaven, might such a thing be? His sin of unbelief, after assurances uttered by the Prophet on God's behalf; he had seen the defeat of Maab; he had known of the raising of the dead son of the Shunamite, and he knew that Elisha revealed Benhadad's secrets and smitten his marauding host with blindness; he had seen the bands of Syria decoyed into the heart of Samaria and in the face of all this accumulated evidence he yet disbelieved. Whereupon God pronounced his doom by the mouth of the seer who had just pronounced this promise: "Thou shalt see it with thine own eyes, but shalt not eat thereof."

God fulfills all his promises, so he was destroyed, trodden down in the gate of Samaria. So he died, beholding the plenty, but tasting none of it. He saw the prophecy fulfilled. In his case seeing was believing, but it was not enjoying. This was unbelief. He doubted the promise of God. Either he doubted whether God really meant what he said. Unbelief causes many to die to see, but fail to enjoy.

A fearful form of unbelief is that doubting which keeps men from coming to Christ; which leads the sinner to distrust the ability of God to save him. But the most hideous is the traitor, in its true colors, blaspheming God and madly denying His exist-

ence. Infidelity and atheism are the ripe fruits of this pernicious tree. They are the most terrific eruptions of unbelief. It stalks the earth with its rebellious cry, trying to shake the throne of Divinity. Then, truly, unbelief has come in its full perfect on, so you see that it is a sin to cast the sinner in hell. But there are some strange people in the world who do not believe that unbelief is sin; strange, I must call them, when, in the face of Christ's own words. "Of sin because they believe not in me." I would not invent a sophism to prove that it is no sin on the part of the ungodly not to believe, for I know it is when I read in the *Scriptures* that: "This is the condemnation that light is come into the world, and men love darkness rather than light. He that believeth not, is condemned already, because he believeth not on the song of God. I affirm and the Word declares that unbelief is a sin, and with rational and unprejudiced persons it don't require any reasoning to prove it. Is it not a crime and an insult to the Divinity for me, an atom of dust, to deny his words? Is it not the very extremity of pride to say: "God, I doubt Thy power." Take all the sins of ages, murder, blasphemy, lust, adultery, fornication and everything that is vile and roll them in one vile man. They would not then outbalance the sin of unbelief. This is the monarch sin of all ages, the quintessence of guilt, the mixture of all crimes, the masterpiece of Satan. The chief work of the devil, the sin of unbelief, will appear hideous when we remember that it is the mother of all other iniquity. There is no crime which unbelief will not foster. How is it that men and women can harbor the sin of unbelief, when the thunder of the Sinai preacher is sounding in the pulpit and by the grace of God, cries aloud: "Cursed is every man that keepeth not all the commandments of the law." How is it when the sinner hears to tremendous threatenings of God's justice and still hardens his heart and walks on in his evil ways? I will tell you. It is because unbelief of that threatening prevents it from having any effect on him. Once get rid of unbelief, how would every ball from the Gospel's cannon fall upon the sinner. The slain for the Lord would be many. Again, how is it that man can hear the groans of the Cross of Calvary and yet not come to Christ? I think the tale of Calvary is enough to break a rock. The stones did rend when they saw the Son of God die on the cross for the sins of the ungodly. Again, unbelief disables a man from doing any good work. Whatever is not of faith is sin.

Faith fosters every virtue, unbelief murders every one. Thousands of prayers have been strangled in their infancy by unbelief; it has been guilty of murdering many a petition, many a song, that would have swelled the skies, have been stifled by an unbelieving murmur. Many a noble resolution in the heart has been blighted by unbelief before it could come forth. In conclusion, it brings us to the results and punishments of unbelief. "Thou shalt see it with thine own eyes, but shalt not eat thereof." We now invite you to the conditions of two individuals: One is the believing Lazarus, the beggar; the other is the unbelieving rich man, who lived in a

royal palace and dressed in purple and fine linen, and fared sumptuously every day. He had everything for his comforts as to temporal things of this life. There was a poor beggar who from weary toil of this day and afflicted with sores, came to his gate daily and begged for the crumbs off his table, but was refused. The dogs had more compassion on him than the prince, so they licked his sores. Lazarus died and his spirit or soul was carried to heaven. Also the rich man of unbelief died, and in hell he lifted up his eye, with remorse gnawing his heart, seeing Lazarus in Abraham's bosom. Ah, unbeliever, you lift up your eyes and see who it is. That is the poor man who lay at your gate famishing for one morsel of bread that you refused. Now he is comforted and you are tormented. Father Abraham, send Lazarus that he may dip the tip of his finger in water to cool my tongue. Now listen to the answer.

Son, in thy life time thy hadst thy good things, Lazarus evil things; thou art tormented and he is comforted. If there is one thing in hell worse than another, it will be seeing those whom you have been pointing the finger of scorn at and seeing their father and mother, brother or sister, in heaven. Oh thou that believed not and art damned, thou art accused of God, of man; art in hell because thou art an unbeliever. Let me beseech you, my readers of unbelief, by the death of Christ, by his agony and bloody sweat, by his cross and passion, by all that is holy, by all that is sacred in heaven and on earth, by all that is solemn in time or eternity, by all that is horrible in hell or glorious in heaven, by that awful thought forever, I beseech you lay these things to heart and remember that if you are cast into hell, it will be unbelief that sends you to hell. It is with you as to your future if you do not repent and believe on Christ; it will be the bitterest day of all to your heart that you did not believe in Christ. He that believeth and is baptized shall be saved; he that believeth not shall be damned.

RUFUS MUIRHEAD.  
Shiloh, Miss.

## A Good Word.

Find enclosed postoffice money order for \$2.00 for renewal to THE BAPTIST. Some of us Baptists have wanted a cheap paper. I take two of them now, but I find as much difference between the reading in them as there is in the prices. THE BAPTIST is interesting and instructive, and no first-class church member can afford to do without it, who wants to keep up with the work of the denomination.

MRS. E. S. WILSON.  
Summit, Miss.

## A Note from Summit.

We have had, for our Summit church, a very gratious, helpful meeting. Many confessions of Christ and some additions. We look for others to come into the church. Bro. G. R. Cairns was with us ten days. Our people were much pleased with his preaching and his methods.

I. H. ANDING.

June, 1901.

## Some Advantages Derived From a Good Religious Paper.

A good religious paper is a great educator. Our paper makes its weekly visits, laden with facts, without which some of us would remain totally ignorant. I can't get along without one or more good, strong Baptist papers. There is so much that I do not know and so little that I do know, that I can't see how I could get along without the help and encouragement that I get from my Baptist papers. Some of our people will not take our paper because they think it is too high. My experience is that I have never taken a good, sound religious paper, paid for it and read it, but that I realize from it more than three times the subscription price, in addition to the information our denominational paper gives of our general work, and the light that it throws on difficult passages of Scripture. They bring:

2 Lessons of encouragement, which leads us to form some resolutions and enter on the duties of life with a stronger determination to persevere under the discouraging circumstances of life and leave the results with the Lord.

"Christ in the Camp," by Bro. O. D. Bowen, in last week's BAPTIST, was worth more to me than the subscription price of THE BAPTIST. Then there were two articles in the last issue on the "Texas Baptist Standard," each worth more than two dollars to me.

Dr. Gambrell on "Pete Morgan's Kinfolks." I read it twice. I find that "Pete" has a great many cousins in this country; but they are churches, where the membership claims that THE BAPTIST is too high and, therefore, do not take it. I wish every Baptist family in Mississippi would take THE BAPTIST, then I am sure "Pete Morgan's Kinfolks" would not be so numerous.

A second article in the Standard of last week to which I have referred, is from the pen of Dr. W. E. Hatcher, relative to a sermon that he preached at an association some twenty years ago. As I read of the conditions under which he attempted to preach and the signal failure he thought he had made, I could enter into sympathy with him, and then as I read of the fruit of that sermon, my heart was moved with gratitude to God for His blessings on what was thought by the preacher to be a complete failure.

Brethren, one and all, let us take our State paper, pay for it, and read it, and I am sure we will get two dollars' worth of information and two dollars' worth of comfort and encouragement. Brethren, try it.

W. H. H. FANCHER.

## Summit.

No one will ever be able to estimate the amount of good done in Summit by the coming of Rev. Geo. Robert Cairns. The meeting ended when it seemed to have just begun. It was the regret of every one both saint and sinner to have to bid Bro. Cairns good bye; and all earnestly hope that God may send him here again.

J. R. SAMPLE.

## Something I See in The Baptist.

1st. Layman's Strictures. I see in THE BAPTIST of June 13th, "Layman" offers "Some Strictures on Some Criticisms," by Bro. Garner, concerning some doings and sayings at New Orleans. Now, Bro. Garner is abundantly able to take care of himself. I only wish to notice one particular in "Layman's" article. After quoting the brother, that he does not expect another Pentecostal outpouring. "Layman" says: "The Holy Spirit shed abroad in the hearts of 120 persons at Pentecost was indeed a heavenly thing for them, but if that was the only demonstration to be given, what use is that demonstration to other generations?" Now, the apostles had received the "demonstration" of the Holy Spirit shed abroad in their hearts long before Pentecost. The "demonstration" was for this purpose of "endeuing" the apostles with special power. None but the apostles received this.

2nd. In the same number of THE BAPTIST, Dr. W. I. Hargis, University of Mississippi, propounds some exceedingly pertinent questions which I insist that Dr. Hawthorn, Dr. Palmer, et al., must answer. That is, if they do not think Bro. Hargis lives too far back in the backwoods about the University of Mississippi. For fear that they will not notice Bro. H., I will give about what I think would be their answer to one of the questions, viz.: "If Baptists are a branch of the church will some one tell me where the trunk or main body is?"

Answer "The Church of God or the Christian Church," (terms I often see in THE BAPTIST) is a universal spiritual invisible church. Then, if from the premise, all the redeemed are members of that universal church, it follows that all the evangelical bodies, principally composed of Christians, are appendages or grafts of the Christian church and partakes of its root and fatness, which doctrine I dispute. Does Bro. Hargis

W. L. MULLINS.

Dallas, Miss.

## Banner.

By invitation of the church and pastor, the writer preached last Saturday and Sunday to the saints at Providence, four miles north of town. By request of the church I preached on the following subjects: Saturday, 11 a.m.

"The Origin of Baptists." Text, Job 27:11.

Saturday, 3 p.m., "The Mission of Baptists." Text, Matt. 28:19-20.

Sunday, 11 a.m., "The Church Covenant." Text, 416th Psalm, 18th verse.

Saturday the church had dinner on the ground. The congregation numbered not less than eight hundred. The entire congregation was well fed and there was much more than twelve baskets left; and not fragments, either.

Sunday, at 5 p.m., I baptized as promising a young man as there is in that county.

At the close of Sunday's service the church renewed her covenant with God; also with one another.

While the writer was making his talk at the pool on baptism, a very large moccasin and a very large turtle showed up in the pool. Some of the Pedro-Baptists became

alarmed and said, "don't let the preacher go into that pool," but the candidate and the writer walked fearlessly down into the pool. Our faith was in God.

After having taken our position in the water, we told the congregation that the very poisonous snake was then passing around the preacher's feet. But that God had closed his mouth, and that he could not bite. And to the utter astonishment of some standing by, we baptized our candidate, taking plenty of time to pronounce the benediction in the water. Thus you see that the Pedro's Buga boo snake scare on a Bible baptism is no good. And thus closed what we hope to be a profitable meeting for old Providence Church.

W. L. A. STRANBURG.  
Banner, Miss., 6-25-1901.

Hamburg.

Our church was organized about 15 years ago in our village with about 12 or 14 members; Rev. G. B. Rogers was its first pastor. We have seldom been without a pastor, and then for only a short time. We have been served by Rev. S. H. Archer, Rev. Chas. L. Lewis, Rev. L. Young—a good order of ministers. We have had preaching only once a month until the present year. We are now served by Bro. Gardner, who preaches two Sabbaths in each month. We have had, and have now, an interesting Sabbath school, and a prayer meeting connected with preaching services.

We had a ten day's meeting, two sermons each day, by Bro. Gardner, which closed yesterday evening. The congregations were large and considerable interest was manifested. We are to have our regular service next Sabbath. We had a singing class, led by Bro. Anderson, which lasted nearly two months, and has attracted the young people of the neighborhood, and I trust will prove a blessing to our church and community.

We have a large and commodious house, and have collected a considerable amount of funds to remodel our house. The membership numbers about 75 or 80. We have a strong Baptist church, a working membership, and pray the Lord to pour out his blessings upon us.

A protracted meeting will begin at our house on the first Sabbath in August. We ask your prayers and those of the brethren that the Lord will send us an outpouring of his Holy Spirit; that there may be a great awakening in town, and that many sinners may be saved that are now dead in sin.

We pray a blessing upon the meeting of our State Convention; that our hearts may be made glad by good news from our State mission work, and that the Lord will direct the plan of the work for the future.

J. M. GRIFFING.

The pictures on the new form of stamps are quite suggestive. The one-cent stamp contains a picture of a beautiful steamer; the two-cent that of a railway train. These are striking suggestions of the push and hustle of the Twentieth Century. The Lord's work ought to keep pace with the activities of the commercial world. Let us put on steam and keep it on. "The King's business requireth haste."

## THE BAPTIST.

The Awful Stupids of God's People.

The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people does not consider—Isa. 1:3.

This is a dark picture—the ox and the ass, the dullest of creatures, more considerate than God's people. It has come to a fine pass when the people of God must sit at the feet of the silly, dull ox and ass to learn their duty in the school of life. God is our Owner; He made us. He redeemed us through the blood of his Son. He provides rich pastures and still waters for our sustenance; yet we rebel against Him.

The history of Israel is a typical history. In every age of the world God's people have done sinful, foolish, hurtful things. Yes; in times of greatest blessings from God His people seem to have forgotten Him, and to have gone after the ways of Baal.

Just now this sad fact seems to stare us in the face. There never was a time when the world was brighter with glorious possibilities for good; or more fruitful with blessings, and yet there never was a time when the Christian conscience was so seared and blunted as now—never a time when God's people were more secularized and stupid in spiritual things than now. A remnant here and there, full of concern, but the great mass almost untouched. Surely God's people do not consider now as they did not in Isaiah's time.

To realize the trivialness of this, let us look at our surroundings. Take the ministry first. A pastor talks this way: "Competition in the ministry was never greater than now."

We do well to covet the best gifts, but we do better when gifts are consecrated to God. Why should there be competition between the ministers of the gospel? Are we not all the Lord's servants? Does He not have a place for each of them? Who is to decide the church each pastor is to be over? If we are guided by the Bible this work belongs to the Holy Spirit, and to the churches under the Spirit. It will be a sad duty (is it not upon us?) for Zion when her pulpits are sold to the highest bidder, and there is a scramble on the part of the pastors for their purchase. God forbid that pastors should compete with each other for churches. One ox may horn another ox, one ass may kick another ass over the provender so bountifully bestowed by the master, but pastors may not contend over fields of labor provided for them by the great Master. To do so, shows a want of consideration in spiritual concerns. It shows a dull mind, a sickly conscience and a departure from the living God.

Surely the time has come when the Church can scarcely be distinguished from the world; when the people have "itching ears"; when they will not endure sound doctrine. Discipline in our churches is a thing of the past. Revelry, tattling, covetousness, profanity, love of the world in general, holds sway in almost every Church in the land. Our village and city Churches, and many of the country Churches, recognize and fellowship members who are as void of spirituality as the Sahara is of vegetation. Church members do not think it improper—some of them—for a Sunday school superintendent to be manager of a ball. Buying a chance in a raffle is nothing uncommon. Travel on the

## THE BAPTIST.

July 4,

1901

Lord's day has ceased to disturb the conscience. Preachers' daughters—some of them—are bold to advise young church-members to dance and have a good time in youth. What does all this mean? One thing is meant, if nothing else; it means that God and Baptist—what we call Baptist Churches—Churches will soon separate. We can not maintain our standing before God and live as we are living. There must be a sweeping, radical reformation in our midst. God hasten the day.

S. W. SIBLEY.

### Suffering For Christ's Sake.

Permit me to write a few thoughts upon a subject that has concerned me for a long time, that of suffering really for Christ's sake. It seems, as we look over the world, that there are very few who suffer much really for Christ's sake. It seems as if we are all hunting the easy place, expecting to sail to Heaven on flowered ledges of ease, while others fought to win the prize and sailed through bloody seas. We have so very nearly forgotten that they that will live Godly in Christ Jesus shall suffer persecution, that we are always ready to compromise with error in order to avoid a little trouble or persecution. Paul says in Phil. 1:29: "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." Now, many of us seem to be very willing to do the believing, but just about as ready to run when the suffering for His sake comes. You will remember the Lord said to Ananias concerning Saul of Tarsus, who became Paul the Apostle: "For I will show him how great things he must suffer for My Name's sake." Acts 9:16. And we cannot read the life of Paul without seeing that his suffering constituted a large part of his service to Christ. Though he did not court persecution, his faithfulness to Christ's Gospel brought persecution from the world. But some may say the days of persecution have passed, and Paul would not have to suffer if he lived to-day. Yes, the days of persecution have passed, just to the degree that you compromise with world or with some error in the name of religion. But the preacher that stands firm against the world, the flesh and the devil and preaches the Gospel of Christ as Paul preached it will be sorely persecuted today. He may not be put in prison, as was Paul, but the persecution will come from every other way. And, perhaps, the worst of it all, it may come from some in his own church or from his own brethren in the ministry. But while we are to be persecuted we should not be discouraged, but we should rejoice and be exceeding glad, for great is your reward in Heaven. But how often do we hear even Christians returning railing for railing, and speaking hard things about those who treat them wrong. I have often heard brethren pray for our friends, but seldom ever hear a prayer for our enemies, seeming to forget that Jesus said: "Pray for your enemies and those that despitefully use you."

J. M. SAMMONS.

## THE BAPTIST.

### A Pleasant Proceeding.

It is almost certain that bachelors were unknown in the earlier centuries of the human family. And what Paul said about it being "best to be as I am"—only proves that he was single at that time. The Bible makes much of marriage. The marriage institution is divine. It and sin are the only two relics we have from the Garden of Eden. "It is not good that man be alone." And what God said of the first man, Solomon afterwards said of all men. "Two are better than one."

The Jews have in all generations laid much stress on marriage, and this has aided them in making a strong people. This, like any other gift of God, can be misused and abused, but the nation that holds marriage sacred, one man and one wife, will be a happy and prosperous people. The word home sounds like poetry to me. "It rings like a peal of bells at a wedding. It chimes deep in the ears of my heart." Even cold bread and milk on my own table, with wife sitting opposite, taste better than all the good things on some other table. The honeysuckle is the sweetest because her hand planted it. She loves flowers, and it seems that flowers love her, for they grow for her as they seldom grow for the husband. Next to becoming a Christian, there is nothing so affecting to a man for this life, and the life that is to come, as suitable marriage. Then there ought to be sermons on this subject. I must confess that I have never heard a sermon on the marriage institution in my life.

I will write of these things more fully some time later in the year.

Faithfully,

JAMES G. SIBLEY.

June 28, 1901.

### Rates to State Convention.

The Baptist State Convention meets at McComb City, July 18th to 22nd. The various railroads in the State have granted a rate of one and one-third fare for the round trip to this meeting on the certificate plan. The following points are insisted upon:

1. That on the going trip, one full first class ticket (a through ticket at coupon stations) to McComb City be purchased, and a certificate be obtained from the ticket agent to that effect.

2. That this ticket be not purchased earlier than three days before the opening of the convention, nor more than two days after the opening of the convention. Certificates cannot be used later than three days after the adjournment of the convention.

3. Certificates cannot be honored by conductors, but are useless except in purchasing a return ticket from the ticket agent.

4. Neither certificates nor tickets for this occasion are transferable; if presented by any except the original purchaser they are forfeited.

5. All certificates are to be signed at McComb City by myself and then by Mr. W. J. Helmick, agent of the I. C. Railway at the depot.

Under these conditions a return ticket will be sold to every delegate and visitor at one-third of the regular fare.

If the above is not fully understood I will cheerfully furnish further information privately.

L. S. FOSTER.

Jackson, Miss.

### Gulfport Chautauqua.

#### DEAR FRIENDS:

We are much interested in the inauguration of this great enterprise. I hope that the Baptists of Mississippi will arrange to make the date of their holiday fit with the dates of the Assembly.

Dr. Leavell begins the special evangelistic feature which will be a fine beginning for the lectures that follow. We hope to follow, beginning July 7th. My advice is to begin with our brother. The cream comes first, you know. I make an especial appeal to the Baptists of Vicksburg, Jackson, Meridian, Natchez, Greenville, Greenwood, Yazoo City, Winona, Lexington, Moss Point, Brookhaven, Sardis, Batesville, Grenada, Macon, Tupelo, Crystal Springs, New Albany, Summit, Kosciusko, Starkville, and Durant. I have been permitted to conduct meetings in these churches, some of them more than once.

Can we not have a reunion? The coast is so hard to reach. If we have a crowd from the outside, we might be able to inaugurate such a movement that it will effect our cause for a whole generation.

I pray we may all be led wisely. Pray for us here, where our cause is so weak.

Yours, in His name,

GEO. ROBERT CAIRNS.

Hammond, La.

### A Commendation.

I desire to commend Bro. T. C. Schilling's article in THE BAPTIST of the 20th inst., to all seekers of truth. He has turned on the light in each of his replies to Bro. Lawrence, and this time he has opened the flood-gate of light and demolished the darkened council of Bros. L. and G. I am glad there is to be no more on this line.

My work is prospering; we have had some very valuable additions at Pilgrim's Rest this year. Pilgrim's Rest is situated between two wealthy churches, Hopewell and County Line, about nine miles from Crystal Springs, and on account of her peculiar surroundings, can never be a large church in numbers, but she is of mighty magnitude in spiritual things. These dear people love the Lord's work and manifest it in working for the Lord.

J. C. FARRAR.

### Shelby.

It is a Delta church. Bro. C. H. Mize is pastor, and a faithful man of God is he. He began a meeting the third Sunday inst., (June) with the help of the writer reaching him on Monday following. We held forth the Word as the Lord helped us, for eight successive days. On occasions the Lord did greatly manifest Himself to His people; some of whom have, of late, been bowing a good deal at Mammon's shrine.

The Delta is an abundantly fertile soil and can bear much seed planting, and 'tis gratifying to note that new effort is on in this direction, and the harvest is coming. God bless Bro. Mize and his happy family, with all the good people of his church.

J. E. PHILLIPS.

## THE BAPTIST.

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mail matter of the second class.

## Fifth Sunday Convention at Lena.

Have you ever been to Lena? If so, we are sure you want to go again. We were there for the first time last week, the occasion being the fifth Sunday convention of the Harmony Association.

At night brother Breland preached, taking the famous text, "Upon this rock, I will build my church," making the twelve this rock.

Pastors Hill and Ford had put in their appearance and added much to the interest of the discussion Saturday morning. The subject of the wisdom or unwisdom of organizing the sisters into missionary societies next engaged the attention of the convention, and the talks were earnest, conservative, helpful and very encouraging to the wise organization of the sisters for their work.

The hour for the "Introductory Sermon" coming on at 11 o'clock, and the preacher elect not being present, THE BAPTIST man was pressed into service for the occasion, and preached as best he could on *The Preciousness of Faith to the Believer*, after which we adjourned to the grove again to relieve the burden of that self-same table again, and write receipts for subscriptions to THE BAPTIST.

"The Duties of Deacons" came up for discussion in the afternoon, when deacons Moore, Sessums, Collier, Dr. Denson and several of the pastors had their say, after which the services for the day came to a close.

In our "Introductory" at 11 o'clock, we did not give "satisfaction" it seems, as bishop Scarborough of Bogue Chitto would say, for we were announced to preach Sunday morning again, which we did with as much pleasure as ever we did before, being confronted by a large intelligent, attentive congregation.

Sunday night brother —Hill preached a good, strong gospel sermon to a good congregation, notwithstanding the rain, and the convention came to a close.

After the subject was "passed," we adjourned to the grove, where we found supreme happiness, in beholding a table fairly groaning under the weight of the many good things thereon for man's comfort. We were not long in coming to the relief of that table, after which we sat down and wrote receipts for subscriptions to THE BAPTIST, the brethren not waiting to be run down, but walking right up and laying down the cash.

In the afternoon, the subject of *tithing* was for consideration. Brother Gilmer, a young lay delegate from Good Hope, in his effort, took the position that the law binding was not binding upon us to day, in which he was strongly opposed by bishop Moore, who argued that it was binding upon us. Being called out for an opinion, we said

that whether binding upon us or not, we certainly could not afford to do less than the Jew did; that if we followed the New Testament rule we would give at least a tenth; that there were very few who gave so much as a tenth; that all who did were greatly blessed, and were a great blessing to the world; that a tenth is a tenth of all that one makes before he spends any of it. The question evoked great interest, and the discussion was most profitable indeed.

The question, "Who Should Join the Church," was most thoroughly discussed by Dr. "Alec" Morris, "the beloved physician," showing the various motives that may prompt men; and then, the Bible reason for doing it, having been saved by the grace of God, one desires to serve Him faithfully, being obedient in all things, therefore he unites with the church, or a church.

Leaving Jackson Thursday afternoon, we went to Forest, where we found bi-hop Moore's gray hitched up ready for us to drive 15 miles over what, in winter, we are sure is as rough roads as any man wants to travel over. We were booked to stay over night with one brother Dan Laster, but learning that he was off sporting with the finny tribe on the mighty Pearl, we stopped with a good Methodist brother, where we spent the night pleasantly, paid the usual dollar for same, and were off "in the cool of the day" for the convention, where we arrived two or three hours ahead of time, and were carried to the hospitable home of Dr. A. L. Morris, worthy son of the venerable T. E. Morris, where we brushed off the dust, and awaited the coming of the hour for the convention to convene.

At 10 o'clock the president, brother T. E. Morris, now 71 years young, called the meeting to order, brother T. G. Ward leading the devotional exercises, after which they got right down to business, without even showing the negroes any new parliamentary tricks. The first subject coming on for discussion was, "What Proportion of Our Contributions Ought to go to Missions?" brother Moore leading off in a very thoughtful speech, taking the ground that, "in this country, about 25 per cent. would be the right proportion." He was followed by pastor Nutt, Ward, Breland and deacon Sessums, who pleaded earnestly for regular, systematic, cheerful giving to all causes coming before the churches.

Scarcely any lesson from the Savior's life is more needed to-day. We use His own Name so lightly, and often speak so flippantly of God, and treat so heedlessly the institutions and principles which, we may be sure, in our place, He would respect. If some of us have erred in the reverencing of some things to the verge of idolatry, we are in danger of going to the other extreme. We deal with the Bible "as we would deal with other books;" we judge Christianity by the same canons of criticism applied to other religions or other historical institutions. And, in a sense, this is right, but it is not right if it ends in reducing the Bible to the level of other books, and Christianity to the level of other religions and institutions. Whoever reaches these results is ignoring some rights of Christ, and missing some of His truth. Reverence has not been allowed to make its revelations.

We ought to be reverent toward God. Love involves reverence. If God is dear to us, and because he commands our highest love, he will command our fullest reverence. We cannot love without reverence, and what commands reverence from us will beget love in us. And God's greatness set over against our own littleness, God's holiness set over against our sin, God's wisdom set over against our ignorance, God's power set over against our weakness, God's perfectness set over against our flaws, must fill us with fear and despair; but lo, God speaks to us, and calls us near, and assures us of his love, so that humility swallows up our despair and reverence our fear. Great waves of reverent

after staying and mixing with the people for three days, we write it down here now, that we do not know of a better community anywhere.

We did not hear an oath, nor see a boy smoking the deadly cigarette while in their midst. It is a fine farming country, and the

July 4,

farms and the farmers are in a fine fix, and the prospects for a good crop, especially corn, are fine.

We have scarcely ever met a more earnest set of preachers than those having in charge the churches in those parts. Most of them have to plow some yet in their fields, but their churches are rapidly coming to the point of full support for their pastors, in the meantime the preachers perform their double duty as preacher and farmer uncomplainingly, hoping for the day to dawn, when they can give all their time to the preaching of the word.

THE BAPTIST enjoys great favor with the people in those parts. They read it and very nearly every subscriber is now paid up in advance, and we are anxious for the time to come when this can be as truthfully said of all our readers. Why should not such a day be soon seen in the dawning? And wouldn't it help us, oh, so much!

## Reverencing God.

When a son's relations to his father are truly filial, they will be familiar, but they will be reverently familiar. Could this be more beautifully seen anywhere than in the life of Christ? He called God "Father," and He ever so spake of Him, but never carelessly. "Holy Father," "O, Righteous Father," were the terms that He would use (John 17: 5, 11, 25). To Christ, of all men, the holy things were most familiar and common, and by Him, of all men, were they never treated as familiar and common, but with holy and tender reverence.

Scarcely any lesson from the Savior's life is more needed to-day. We use His own Name so lightly, and often speak so flippantly of God, and treat so heedlessly the institutions and principles which, we may be sure, in our place, He would respect. If some of us have erred in the reverencing of some things to the verge of idolatry, we are in danger of going to the other extreme. We deal with the Bible "as we would deal with other books;" we judge Christianity by the same canons of criticism applied to other religions or other historical institutions. And, in a sense, this is right, but it is not right if it ends in reducing the Bible to the level of other books, and Christianity to the level of other religions and institutions. Whoever reaches these results is ignoring some rights of Christ, and missing some of His truth. Reverence has not been allowed to make its revelations.

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## THE BAPTIST.

## A Few Days Only.

tenderness must sweep over the man who will look in upon himself and out upon God, and think upon God's care for him—God's loving kindness as his Father and Christ's.

We ought to be reverent toward all truth and purity and beauty. Pray to be delivered from ever looking carelessly on the sunset or the dawn, on spring blossoms or autumn harvests, on age or infancy, on mother or little child. Flee from all scorn of heart, and seek from Christ that soul of pity and compassion which was his, and which led him to deal reverently with all human life. There was as much that was ugly and wicked and squalid in Jesus' day as there is in ours. And what was vile in humanity seemed to triumph in his death. But he never lost, even on his cross, his reverence for the humanity which he wore and lifted to its true height and glory in himself. If Jesus endured the cross without forfeiting confidence in the capacity of man for his grace, we have no right to deal irreverently with a single human soul, however degraded or frail.

God warned Moses not to tread heedlessly on holy ground. And in the tabernacle and temple were places which it was irreverence for men to enter unprepared. There are places in life like this now—the fine feelings of a little child's heart, the faith of the humble, those sacred places in each man's life that are to be kept pure and undefiled, and the wants of the poor.

It was only a bush in the wilderness. But a little thing may have God in it, and have a right to reverence.

A. V. ROWE.  
Flower in the craned wall,  
I pluck you out of the crannies—  
Hold you here, root and all in my hand,  
Little flower—but if I could unders'nd  
What you are, root and all, and all in all,  
I should know what God and man is."

And perhaps many an old task or despised duty in our lives has God in it, awaiting to be revealed to us when we draw nigh reverently, and put off our shoes from our feet.—Selected.

[Conducted by A. J. Fawcett, D. D., Hazlehurst to whom all queries should be addressed. Make the questions short, simple and practical; let them pertain to church polity and biblical interpretation.]

Brother R. L. King, Picayune, Miss., asks:  
If a preacher, the pastor of a Baptist

church says, in open conference, that, he is not a Baptist and never was, and regards his credential, which he received from a Baptist church as trash, what should his church do with him?

There can be but one answer to this question, that is to exclude him then and there; upon the charge of heresy. There is no need of a council or delay.

Bro. A. G. Fore, Morton, Miss., asks the following question, viz. "If your brother trespass against you what ought you to do?"

The divine answer, "go and tell him his faults between thee and him alone." I cannot improve on the Master's instructions. This is the first step in attempting to reconcile a private offense.

The second step is equally as clear and the instruction is recorded in Matt. 18:16. Read this whole verse.

The third step is recorded in Mat. 18:17.

In the whole proceeding the one purpose is as stated in the last part of the 15th verse of this same chapter—"To gain thy brother." This must be the purpose of the brother, against whom the trespass is committed. It should be the purpose of the, "one or two more," who are to go with the offended brother. These, "one or two others," are to be members of the same church. They are to be unprejudiced, non-partisan brethren, who have the highest interest of the two brethren at heart, also the place and dignity of the church, at heart.

When all these Scriptural steps have been taken, in the spirit in which they are meant, and still no reconciliation has been effected. Then the offending brother must be excluded, which puts him in the attitude he was before he joined—"a heathen man or a publican."

"A pebble in the streamlet saunt  
Has changed the course of many a river;  
A dew drop on the baby plant  
Has warped the giant oak forever."

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76 yards of full yard wide Black Taffeta, the very finest quality and actually 36 inches wide; this identical silk is selling in New York at \$1.75; our price is only \$1.35 a yard.

140 yard very heavy Black Taffeta, regular dollar quality; at 75 cents a yard.

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A very sheer and exceptionally fine imported fabric 48 to 50 in. wide, many prefer them to organdy; the prices are 40, 50, 75 and 95c a yd. In the 50c quality we have these colors: Black, Ecru, Maize, Red, Blue, Pink and Green.

## French Organies.

We have the imported Organies, full 70 in. wide at 30, 50, 60, 75 and 90 cents a yard.

**The Home.****MY PLEA.**

I have dispensed "Thee, Lord, and be-  
ing 'tis may anger Thee again.  
Since here—where pride is boastful  
man more often tries than stands.  
But be Thou hastising joy's bright  
regret sharpest pain,  
Dear God, never let me be to see  
white unavailing hands."

"Don't Be a Slave, My Boy."

Every boy knows that slavery is a fearful thing. At its best, it is degrading; at its worst, it is horrible. Think of being under a master who could fay you starve you, tie you up by the thumbs, make you work night and day without pay, with little sleep and constant abuse; and just think that no one could say a word to help you; that your own father and your mother would not dare to say a word or lift a finger to save you from the whip, or from being sold out of their sight forever.

To end slavery in our country, thousands of our bravest and best men—perhaps some of your own family laid down their lives, or lost their limbs, or ruined their health. But bad habits make slaves every day. You may know boys who are the slaves of the cigarette. They are pale and sickly; they cannot study; they cannot run fast; their money goes for cigarettes. The doctor tells them that they will surely kill themselves if they keep on; but the cigarette has gotten them down and keeps them down.

"Some people use to say of negro slavery: 'Oh, the slaves are very often perfectly contented.' Well, that was one of the very worst things about slavery. When a man has all the manhood taken out of him, so that he would rather be a slave than a fireman, he has come very near being a brute. A tobacco slave is often very well content to be a slave, but he does not know his real condition.

The miler looked at the wall above the Squire's desk, for they were in the Squire's library. "Is that the map of your estate, sir?" he said.

"Aw, sir, I've thought of that. I do pray God every day to guide me with His Holy Spirit."

"But a man should be specially fitted for the ministry; he should have the university training necessary for the preacher who would guide others," persisted the Squire.

The miler looked at the wall above the Squire's desk, for they were in the Squire's library. "Is that the map of your estate, sir?" he said.

The Squire assented.

"I suppose you do know that map pretty well, don't you? Every road, and every pathway, and every waterway!"

"Yes, yes."

"Well, Squire, do you remember the other day you was down to the mill and you asked my l'il Mary to show you the pathway through the woods? You knowed that road 'pon the map. If you'd asked l'il Mary what was called—'pon the map, mind—

she wouldn't 'ave been able to tell 'ee.' But l'il Mary showed you the way through the wood. You knowed the way 'pon the map, but l'il Mary knowed the way by walkin' in it; and I don't know the way 'pon the map so well as some people, but bless the Lord! I do know the way to Heaven by walkin' in it." —*Youth's Companion.*

quids, they begrimed us the use of them second-hand, or second mouthed, and when they threw them down, they stamped them into the ground. Many a time I watched the spot where the dainty morsel fell, and would go afterwards and dig up the quid and take it to the creek and wash out the dirt and chew it as greedily as if it had been the best food on earth."

Boys, don't let an evil or a foolish habit make you a slave. Had some friend told that soldier when he first started in to chew tobacco that the tobacco habit would lead him to such slavery as this, he would have said: "I will never do a thing like that. You insult me when you say that I would do it."

But he did it, "all the same."

**OLD SANITARY.****"The Gang"**

Every boy's mother dreads the danger of him becoming a member of "the gang," which is an established institution of large cities. On innumerable street corners the gang holds sway. If a member of the gang reaches the gallows, the police are blamed oftentimes for the result, when it should be the community at large that should be blamed. The chief source for the recruits for the gang is from the homes of the can-rushers; the homes where the boy, ragged and dirty, is sent to the

saloon soon after he learns to walk. But these are not the only homes whence come the recruits for the gang; there are homes where the boy is pampered and petted, where the mother washes his face, laces his shoes, compels the girls to do all the chores, run all the errands, because her boy is too delicate. As may be expected, this boy grows up insolent, insolent and worthless, so no employer will keep him at work, so he becomes an ornamental member of the street gang of the corner. Then there is the home where the boy is everlasting abused, never a word of encouragement, all ambition to be good is driven out of him, and the result is he becomes the slovenly member of the gang.

Street gangs are not the only danger which parents may dread. In large cities there are high-toned gangs, composed of young men with plenty of money, who use that money to reek their souls with sins that doom them to hell. They may be well dressed and polished, winning the smiles of many who are good, but with many of them their existence is a black streak of infamy, and the world will be better off when the angel of death, to the glee of the devil, takes them from earth. God help the youth who drifts into their companionship. God help their parents in their old age of misery. There are few words that do more good and bring greater happiness

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**W. T. LOWREY, President.**

Clinton, Hinds County, Mississippi.

to the workers than the efforts toward saving our youth from drifting into and going over the Niagara Falls of sin and misery that goes on unceasingly in our large cities. There is, however, strong hope of an awakening to the needs of the times.—John C. Cuneen, in *Banner of Gold*.

**"Henderson's Picturesque Gardens"**

Is the title of a new and magnificently illustrated garden book, for which we predict, as it becomes known, a wide distribution among lovers of fine gardens and artistic home surroundings. There are over three hundred superb illustrations in it, made from photographs taken in the prettiest gardens of the world, portraying the lawn, garden and landscape effects, plant and tree groupings, decorative bedding, herbaceous gardens and borders, formal gardens, lawn gardens, Italian, Japanese and English gardens, rock gardens, wild gardens, bog gardens, subtropical gardens, sunken and terrace gardens, rosariums, hardy fernaries, floral sundials, arbors, pergolas, summer-houses, arches, columns, festoons, etc., picturesquely draped with vines, as well as numerous other garden embellishments.

Street gangs are not the only danger which parents may dread. In large cities there are high-toned gangs, composed of young men with plenty of money, who use that money to reek their souls with sins that doom them to hell. They may be well dressed and polished, winning the smiles of many who are good, but with many of them their existence is a black streak of infamy, and the world will be better off when the angel of death, to the glee of the devil, takes them from earth. God help the youth who drifts into their companionship. God help their parents in their old age of misery. There are few words that do more good and bring greater happiness

The text matter, by Charles Henderson, entertainingly describes the various illustrations, giving as well the names of such plants, trees, shrubs, bulbs and seeds as are used to form the various combinations.

The book is elegantly gotten up and certainly will prove suggestive of many improvements and embellishments on establishing home grounds; and for those planning new lawns and gardens it must be of inestimable value. It is published by the well-known seedsmen and florists, Peter Henderson & Co., 35 and 37 Cortland St., New York.

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WE TRUST HONEST PEOPLE LOCATED IN ALL PARTS OF THE WORLD.

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## Woman's Work.

## The Yellow Kid's Pet.

This is the song of the cigarette—  
That yellow smelly thing—the Yellow  
Kid's pet.  
It bleached the blush on his youthful  
face;  
It hollowed his chest and waste his  
grace;  
It stained his fingers and tanned his  
breath;  
It sapped his manhood and hastened  
his death.

In life he looked like a lemon seed.  
He gained no flesh from a heavy meal.  
He puffed and sucked, as his heart's desire.  
Inhaling smoke and sat each day.

Soon he looked like a horse that had  
a cactus.

Still he pulled and tugged at his vile  
cigarettes.  
And now tho' the Yellow Kid's dead  
and gone,  
He's smoking yet and will smoke  
right on.

He's smoking yet,  
And will smoke right on!

## Saved a Farm.

You cannot afford to smoke, so  
cannot afford to chew. You either  
take very good tobacco, or you will  
take very cheap tobacco. It is  
cheap. I will tell you why it is  
cheap. It is made of buckwheat and  
lambblack and sawdust and colt's  
foot and plantain leaves and full  
of earth and salt and sugar and  
lime and a little tobacco, and you  
cannot afford to put such a mess  
as that in your mouth! But if you  
use expensive tobacco, do you not  
think it would be better for you  
to take the amount of money  
which you are now expending for  
this herb, and which you will ex-  
pend during the course of your  
life, if you keep the habit up, and  
with it buy a splendid farm, and  
make the afternoon and the evening  
of your life comfortable?

The Christmas Offering was  
larger than ever before. Amount  
reported, \$6,355.67.

A Self Denial Offering of \$25.50  
was received from a little church  
in Indian Territory.

"Every one of us shall give an  
account of himself to God," and  
in the great work to which, as  
Southern Baptist women, we have  
been called, success is largely de-  
pendent upon personal fidelity.

319,516 leaflets were distributed  
last year.

Let us continue to sow the seed,  
trust God to prepare the hearts:

Expenses of Woman's Missionary  
Union for the year, \$2,477,  
less than 4 per cent. of amount  
raised. Officers receive no sala-  
ries.

Inspired and encouraged by the  
memory of God's dealings in the  
past, and by the knowledge that  
through our offerings and labors,  
each one of us is permitted to be a  
co-laborer in His great plan for  
the redemption of the world, in  
entering upon another year, shall  
we not consecrate ourselves anew  
to his service?

This whole wide world for Jesus.  
Through all its fragrant zones!  
ring out again the watchword  
In loftiest grandest tones.

The whole wide world for Jesus!  
We'll sing the song with prayer.  
And link the prayer with labor.  
Till Christ his crown shall wear."

## Rewards.

To be distributed at Christ's appear-  
ing.—Rev. 22: 12.

1. Heavenly crowns—Rev. 2: 10;
- Tim. 4: 8.
2. Heavenly honors—Luke 12: 8; Rev. 3: 5.
3. Sovereignty upon earth—Matt. 25: 21; Rev. 2: 26, 27; 3: 21.
4. Inherited riches—Col. 3: 24; I Pet. 1: 4.

## How Rewards Are Won.

1. Faithful service—I Cor. 3: 8;
2. Self mastery—I Cor. 9: 25;
- Jas. 1: 12.

3. Patient endurance—Matt. 5: 12.

4. Care for God's children—I Pet. 5: 2, 4.

5. Deeds of kindness—Matt. 10: 41, 42; Luke 14: 14.

6. Cultivation of the Christ-  
spirit—Luke 6: 35.

## Living at Our Best.

Do not try to do a great thing;  
you may waste all your life look-  
ing for the opportunity which will  
never come. But since little  
things are always claiming your  
attention, do them as they come  
from a great motive, for the Glory  
of God, to win his smile of ap-  
proval, and to do good to men. It  
is harder to plot in obscurity,  
acting thus, than to stand on the  
high places of the field, within the  
view of all, and to do deeds of  
valor at which rival armies stand  
still and gaze. But no such act  
goes without the swift recompence of Christ.

To fulfill faithfully the duties of  
your station; to use to the utter-  
most the gifts of your ministry; to  
bear chafing annoyances and tri-  
vial irritations as martyrs bore the  
pillory and the stake; to find the  
one noble trait in people who try  
to molest you; to put the kindest  
construction on unkind acts and  
words; to love with the love of  
God, even the unthankful and  
evil; to be content to be a fountain  
in the midst of a wild valley of  
stones, nourishing a few lichens  
and flowers, or now and again a  
thirsty sheep; and do this always,  
and not for the praise of man, but  
for the love of Jesus—his makes a  
great life.—F. B. Meyer.

New Sleeping Car Line to Texas, Va  
Iron Mountain Route.

The Iron Mountain Route is now op-  
erating a through sleeping car line be-  
tween Memphis and Texarkana, leav-  
ing Memphis at 7:45 a. m., daily, mak-  
ing direct connections at Texarkana for  
all principle points in Texas. Elegant  
reclining chair cars and comfortable  
lay coaches are also operated on this  
train. The morning train out of Mem-  
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Texas points. For tickets, berths and  
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NEW PROPOSITION, PLANS, ETC. FREE  
World Mfg. Co., 6 World Bldg., Cincinnati, O.  
We recommend above firm as reliable.—Editor.

## Uses of the Lemon.

(FROM THE BOSTON TRAVELER)

Juice of the lemon is one of the best  
and safest drinks for any person,  
whether in health or no. It is suitable  
for all stomach diseases, liver com-  
plaint and inflammation of the bowels.  
Lemon is used in the intermittent fevers.  
It will alleviate and finally cure  
coughs and colds, and heal diseased  
lungs. Its uses are manifold, and the  
more we employ it internally, the better  
we shall find ourselves. It will yet su-  
percede quinine.

## Rev. John P. Sanders Writes:

Dr. H. Mozley, Atlanta, Ga.: I have  
been relieved of a trouble which greatly  
endangered my life, by using Mozley's  
Lemon Elixir. My doctor declared my  
only relief to be the knife, my trouble  
being appendicitis. I have been per-  
manently cured and am now a well  
man. I am a preacher of the M. E.  
Church South, located in the town of  
Verbeena, Ala. My brother, Rev. E. E.  
Cowen, recommended the Lemon  
Elixir to me. Ship me a half dozen  
large bottles C. O. D.

## Mozley's Lemon Elixir.

Cured me of a long standing case of  
chills and fever by using two bottles.

J. C. STANLEY,  
Engineer E. T. V. & Ga. R. R.

## Mozley's Lemon Elixir.

Cured me of a case of heart disease  
and indigestion of four year's standing.  
I tried a dozen different medicines.  
None but Lemon Elixir done me any  
good.

TULES DIEHL,  
Cor. Habersham and St. Thomas Sts.,  
Savannah, Ga.

## Mozley's Lemon Elixir.

I fully endorse it for nervous pro-  
stration, headache, indigestion and con-  
stipation, having used it with most sat-  
isfactory results, after all other reme-  
dies had failed.

J. W. ROLLO,  
West End, Atlanta, Ga.

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Iron Mountain Route.

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all principle points in Texas. Elegant  
reclining chair cars and comfortable  
lay coaches are also operated on this  
train. The morning train out of Mem-  
phis, leaving at 9:00 a. m. daily, car-  
ries reclining chair cars and coaches to  
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ing agents. Wonderful seller.  
No expense spared. Write  
now for FREE  
NEW PROPOSITION, PLANS, ETC. FREE  
World Mfg. Co., 6 World Bldg., Cincinnati, O.  
We recommend above firm as reliable.—Editor.

## Temperance.

ABERDEEN.

The ministers and good people  
of Aberdeen are in the midst of an  
anti-saloon campaign

The prop't's are very bright  
for rolling away the reproach that  
has rested so long upon our town.

Let our good people of the State  
remember us in our temperance  
work, and then r' j ice wi' us

when the victory is won

I would be glad to receive from  
any brother helpful points gathered  
from personal experience in  
doing this same work in neighbor-  
ing towns or States.

Sincerely,  
C. T. KINCANON.

## Railroads Require Total Abstinence.

The New Voice has just com-  
pleted a poll of the great railways  
of the country as to their attitude  
regarding the use of intoxicants by  
their employees. A few years ago  
such a poll was taken by the Voice,  
but since then, the American Rail-  
way Association has adopted stand-  
ard rules which demand total ab-  
stinance on the part of emp'oyees.

Many railways have accordingly  
advanced their standard, until now  
fully one-half of all the rail-  
ways of the country demand TO-

AL ABSTINENCE FROM ALL INTOXICANTS BY EMPLOYES IN THE OPERATING DEPARTMENTS WHETHER ON OR OFF DUTY.

This information comes in re-  
sponse to the following letter sent  
out to the general managers of

ninety-four leading railroads of the  
country:  
TO THE GENERAL MANAGERS OF NINETY-FOUR LEADING RAILROADS OF THE COUNTRY:

Will you be so kind as to inform  
us what rules, if any, your com-  
pany has in force regarding the use  
of intoxicating liquors by the  
employees of your railway lines,  
either while off or on duty? We  
refer, particularly, of course to  
your operating department.

Will you be so kind as to inform  
us what rules, if any, your com-  
pany has in force regarding the use  
of intoxicating liquors by the  
employees of your railway lines,  
either while off or on duty? We  
refer, particularly, of course to  
your operating department.

To what extent, too, do you give  
preference to total abstainers over  
moderate or other drinkers in giv-  
ing employment to new men?

Up to this time forty-nine replies  
have been received, with the fol-  
lowing results:

Total abstinenve on or off duty  
is required by the rules of twenty  
of these roads; two declare they  
will not employ a man who drinks  
if they know it; four declare total  
abstinenve is necessary to safety in  
operating the road, while nineteen  
give the preference to teetotalers  
in promotions, so that practically  
all of the railways of the country  
adhere to the total abstinenve  
standard.

Resorting to the use of stimu-  
lants to secure strength is like  
placing a mortgage on one's prop-  
erty. It produces nothing.

## PARTIAL LIST OF OUR BOOKS!

Any one of the following books sent pre-paid for the price named:

\$ 40	Edersheim	2 50
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25	People's Commentary on Matthew, Mark,	
5	Luke and John, 4 vols., G. W. Clark	5 00
1 25	Life of D. L. Moody	2 50
1 50	Pictorial History of the Bible	2 50
1 50	The King of Glory	1 00
1 25	Gospel Voices, shaped notes, No. 1	25
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what the morrow would bring forth.

He gave me a splendid night's rest. I woke up at six o'clock the next morning feeling  
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DEAR BRO. FLAKE:

Before receiving your note, I had often wondered, if all those who volunteered to organize a Young People's Union, had fulfilled their pledge.

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Brothers who volunteered and those who did not volunteer, whether you live in the country or town, set to work at once and organize your young people, for without doubt this young people's movement is one of the greatest movements of the age, greatest because it offers the most systematic study of the Bible yet offered outside of the proper home training. Remember this point, that it is the people who know the plan of salvation that are saved. Let me urge again upon all to organize and send delegates to Chicago, if possible.

Truly,

A. J. LEAVENS.

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JACKSON, Miss., June 29, 1901.

Account National Educational Association Meeting Detroit, Mich., July 1st to 12th. ONE FARE for the round trip—\$26.90—limited for return passage July 16th. Tickets on sale 5th, 6th and 7th. By paying fee of 50 cents in Detroit, passenger can get limit for return passage extend until August 15, 1901.

Account Annual Meeting Grand Lodge B. P. O. Elks, Milwaukee, Wis., July 23rd to 25th, 1901. ONE FARE for the round trip—\$24.55—limited for return passage July 28th. Privilege of extension allowed until August 10th, 1901, by depositing ticket and payment of fare. Tickets on sale July 20th, 21st and 22nd.

Account National Grand Camp of America meeting, Birmingham, Ala., July 30th to August 4th, 1901. ONE FARE—\$7.50—for the round trip. Tickets on sale July 28th, 29th and 30th, 1901. Limited until August 15, 1901.

Account Monteagle Assembly Sunday School Institute, Monteagle, Tenn., August 12th to 23rd, 1901. ONE FARE for the round trip—\$12.80—limited until August 25th, 1901. Tickets sold August 10th, 11th and 12th, 1901.

Account International B. Y. P. U. of America, Chicago, Ill., July 20th to 25th, 1901. ONE FARE for round trip—\$21.00. Limited for return passage July 25th, 1901. Tickets on sale July 14th, 15th and 16th. Extension privilege allowed by depositing ticket and paying 50 cents. Final limit extended until August 25th, 1901.

Account International C. E. Convention.

Cincinnati, Ohio, July 6th to 10th, 1901. ONE FARE—\$20.00—for the round trip. Tickets on sale July 4th, 5th and 6th, with final limit July 10th. Limit may be extended until Sept. 1st, 1901, on payment of 50 cents and depositing of ticket.

Fourth of July Excursion Rates.—The Queen & Crescent Route will sell on July 2nd, 3rd and 4th, limited until July 8th, tickets at rate of one and one-third fare for the round trip. These rates apply to all points in territory south of the Ohio and Potomac rivers, including Cairo, Ill., Cincinnati, O., and Washington, D. C. No tickets at these rates sold to points west of the Mississippi river, except to points on V. S. & P. Ry.

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For the National Educational Association, which meets at Detroit, Mich., July 8th, round trip tickets will be sold at one fare plus \$2, membership fee, good for return by July 15th; with an extension to September 1st, by depositing ticket with Joint agent, at Detroit and payment of fifty cents.

Tickets will be sold July 3rd, 6th and 7th. These rates are open to all.

For particulars apply to Illinois Central agents, or write to L. B. Rodgers, Ticket Agent, Jackson, Miss.

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